1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

were the teams always the same. Old Matiwana and his son Yati fished together most of the time, as did Aloari and his true brother Tun. Other true brothers often fished together, but, with the exception of the two above-mentioned steadfast teams, men chose their fishing companions according to their mutual needs or plans for the day. Since such agreements occurred most often between members of the same household, co-residents often cooperated. One man, Jakuma, spent much of his time fishing as the *tau* of different canoe owners or borrowers. He had no wife, and his garden, which he did not till very diligently, was very small. His fishing partners included men from every household, who were related to him in various degrees.

Although the position of *tau* was a temporarily subordinate one, it caused no loss of status. Even the Trumaí chief, since he owned no canoe, went fishing as a *tau*. Occasionally men took their wives along, but fishing was a man's specialty, and the woman's function was restricted to paddling.

Gathering

The two most important food products that the Trumaí gathered were turtle eggs and the fruit of the *piquí* tree, or *tsinon*. Throughout the dry season, turtle eggs were gathered in great quantity on the banks and sandbars of the rivers. By September they were no longer available and, in the following month, *piquí* became the main objective of the gathering parties. The harvest of this fruit was stored and lasted nearly to the end of the rainy season. *Piquí* was an important staple, especially in the period before crops ripened. Most of the *piquí* trees grow wild, but there is a suggestion in Quain's notes that they might also have been transplanted when young. All of the *piquí* trees were individually owned, and proprietary rights of individuals to groups of trees were clearly understood by all. In order to make the fruit ripen fast, the owner of the trees built a slow-burning fire of grass underneath them at night. The early rainy season was a rather lean period, so that there was great joy when the *piquí* was heard falling in the forest. Everyone broke into shouts of "*kaha kaha kaha-a-a*," which was the conventional cry for greeting the first *piquí*. These shouts were slightly different from those welcoming fish brought into the village.

The first fruit was usually gathered by the owner of the trees and his family. However, when the fruit began to fall in great quantity there was a general harvest which was shared without regard for tree ownership.

Piquí gathering started in the middle of October, when the planting season had ended and the men were free to help in the gathering. However, men still fished frequently, and the burden of the gathering fell on the women and older boys. Women from the same household